

RELS 210: Theories in the Study of Religions

Dr. Zeff Bjerken
Dept. of Religious Studies
College of Charleston

Office: 4 B Glebe, room 202 (Phone: 953-7156)
Office hours: Tues 10-12; Wed 10-12
E-mail: bjerken@cofc.edu

There is a sense in which every man's Religion is unique, separate, and sui generis. At the same time, in every man, Religion in its essence is one and the same thing. – Louis Jordan (1905)

Religion is solely the creation of the scholar's study. It is created for the scholar's analytic purposes by his imaginative acts of comparison and generalization. Religion has no independent existence apart from the academy. For this reason, the student of religion must be relentlessly self-conscious. —Jonathan Z. Smith, *Imagining Religion: From Babylon to Jonestown*, xi.

When a thing ceases to be a subject of controversy, it ceases to be a subject of interest.
—William Hazlitt (1830)

Course Description

Is the human being fundamentally a religious animal—*homo religiosus*? Is participation in a religion necessary for being able to understand it? Or is detached objectivity necessary in order to avoid religious bias? Does it make sense to speak of “inauthentic” religions? Is anything really sacred? Or is one person's sacred another person's profane? How can you study those religious practices and ideas with which you personally disagree? Should scholars of religion be neutral observers or serve as religious and cultural critics in the public arena? These and other questions will not be answered definitively, but they will be explored here. This class will introduce some of the leading theorists who have answered these questions. As a survey of theories of religion, the course will examine some of the controversial debates that have animated the discipline, such as the insider/outsider problem, explanations for the origins of religion, the value of description versus explanations for religion, the manner in which human communities authorize systems of behavior, and religion's psychological, sociological, and political functions. We will also get to know several important methods for how to study religion. At the end of the course, you will have gained a working knowledge of the basic theoretical and methodological issues in the field of Religious Studies.

As we move through this course, it is hoped that we will learn to articulate and pursue our questions with greater intellectual precision, complexity and depth. We will also develop a reflexive awareness of how our own presuppositions—as well as those of the scholars we read—inform the way in which religion is understood and studied. Although we will make an effort to apply each theory to various religious phenomena, ranging from Cherokee prayers to Buddhist beliefs, from Pentecostal preachers to Grateful Deadheads and New Age shamans, this course is **not** a survey of specific religions; rather, it is a theoretical introduction to the study of religion, where religion is conceived as an observable aspect of human culture and history.

Course Goals:

1. to develop a foundational vocabulary by reading key works of scholarship whose authors attempt to interpret and explain belief & faith, magic, ritual, myth, and religious experience
2. to become familiar with the development of the discipline of “religious studies” by surveying some of the most provocative and promising theories within the discipline
3. to foster a critical and self-conscious awareness of how scholars' presuppositions and biases (including your own) have informed the way in which religion is understood
4. to improve the clarity of your spoken and written expression

RELS 210: Theories in the Study of Religions

Course Requirements

This course presumes no previous study of specific religions or coursework in Religious Studies, but it has as a prerequisite the desire to read challenging and provocative materials and to engage in conversation and writing about these readings.

Required reading

- Jonathan Z. Smith, *Imagining Religion: From Babylon to Jonestown* 1982, \$22

There is also a **required set of articles** by scholars available on Electronic Reserve:

ereserve.cofc.edu/eres/coursepass.aspx?page=docs&cid=1456 under **Bjerken** and **RELS210**.

You will need the “password” to access the material.

- **Completion of required reading assignments PRIOR to lecture**

It is strongly recommended that you read the assignment *before* we study the topic in class.

This will help you understand the lectures, and you can then go back and study specific readings in more detail as well as your class notes. When there is an assignment from the material on Electronic Reserve, you should *bring it to class* with you.

- **Regular attendance at lecture and participation in class discussions**

There will be **3** allowed absences; **4 or more** absences will negatively affect your grade. After **8** absences, you will be **dropped** from the course. If you have a legitimate excuse please let me know and contact the Undergraduate Dean’s Office to document the reason for your absence.

- **Weekly Question Cards and Class Participation (25% of grade)**

Every **Monday** you are to bring to class a thoughtful written question and/or reflection related to the assigned reading for that week. The question or reflection should be written on a 3x5 card and be based on an issue that you have found puzzling, thought provoking, challenging, or interesting. The questions should not simply ask for clarification, but raise significant issues or express concerns that are important to you about the topic. Please come to class with ideas that can help our class engage in meaningful discussion. Asking questions, responding to others, and offering your own ideas about the reading or films is an important part of this course.

- **Midterm (worth 15% on 10/8) and Final Exam (worth 20% on 12/12) (35% of grade)**

The two exams will consist of explanation of key passages from theorists and essays on topics known in advance. If you miss an exam and provide a legitimate excuse, I do give makeup tests, but they are harder than the original tests. An unexcused missed exam counts as a **0**.

- **Term Paper of 7 pages (20% of grade)**

This paper will be based upon a theoretical analysis of the provocative film *Jesus Camp: America is Being Born Again* (2006). It is due on **November 5** in class.

- **3 Short Essays on assigned topics (6.6% each, or 20% of grade)**

These 3 essays will be based upon assigned topics and they may not exceed two pages each.

Grading Scale:	A	93-96 (4.0)	B-	79-81 (2.7)	D+	66-68 (1.3)	
	A-	89-92 (3.7)	C+	76-78 (2.3)	D	62-65 (1.0)	
	B+	86-88 (3.3)	C	72-75 (2.0)	D-	59-61 (.70)	
A+	97-100 (4.0)	B	82-85 (3.0)	C-	69-71 (1.7)	F	below 59

Academic Integrity and the Honor Code: There is a zero-tolerance policy toward plagiarism or any other form of academic dishonesty in this course. This means that anyone caught taking credit for work that is not his or her own, or cheating in any other way, will receive a **failing grade for the entire course**. A student found responsible for academic dishonesty will receive a **XF** in the course, indicating failure of the course due to academic dishonesty.

RELS 210: Theories in the Study of Religions

Lecture Topics and Reading Assignments

The following schedule of topics (with the list of readings in parentheses) is provisional, but the writing assignments are due in class on the day designated. When a written assignment lists a number followed by **a** or **b**, you can choose to write your essay on either topic. **Abbreviations:** **ER#1** refers to the first reading assignment in the material available on Electronic Reserve. **QC#1** refers to the first Question Card based on the reading assigned for that class.

8/27 Introduction to the Themes of the Class Review Syllabus

Week 1 Locating the Scholar of Religion: Insiders and Outsiders

9/1 The Blind Men & the Elephant Parable: Plural & Partial Perspectives on Religion (ER#1-3: “Blind Men & Elephant;” “Elephant in the Dark;” “Interpretive Frames”—QC#1)

Discussion topics: All three authors of ER#1-3 present the parable of the blind men and the elephant but they interpret its religious meaning (or meaning for religious studies) differently. What is/are the moral[s] of the parable? If the elephant is understood as a metaphor for religion, what does this assume about the nature of religion? Can religion be understood holistically? If so, who has the holistic vision that we can trust?

9/3 The Insider/Outsider Dilemma: Who’s Privileged to Understand Religion?

(ER#4-5: “Fessing Up in Theory;” “Identity and the Work of the Scholar of Religion”—QC#2)

Discussion topics: What does Jaffee’s statement (in ER#4) mean: “There is no theory-free study of anything?” How might this relate to the parable of the elephant? Why does he insist that he himself is not an “authentic” interpreter of Judaism even though he is an observant Jew? To whom do scholars of religion answer: insiders or outsiders? Do you agree with the scholar of religion who said: “No statement made by a scholar of religion is valid unless a religious believer (insider) could accept it as correct.”

Week 2 Locating “Religion” and Religious Studies as a Discipline

9/8 Casting out the Gods, Tracking down Shapeless Beasts—Is Anything Sacred?

(ER#6-7: “Is Nothing Sacred?” & “More Than a Shapeless Beast”)

Paper topic 1a: What are McCutcheon’s main criticisms (in ER #7) of scholars who see religion as a “private affair?” Why does he champion an approach to the study of religion that is social, public, and ordinary? What might Allen argue (in ER #6) is missing from McCutcheon’s approach to religions?

9/10 Cultural and Historical Perspectives on the Study of Religion: What is Belief?

(ER#8-9: “Religion: Some Basics;” “Belief”)

Paper topic 1b: Why is “belief” or “belief systems” such a problematic category for classifying “universal world religions?” According to Lopez (in ER #9), how has “belief” (understood as an inner state of mind in Christian history) served as a “surrogate” for material interests? Does the “ideology of belief” distort how we study and understand non-Christian religions, such as Buddhism?

II. Religion Explained: Religion as Reducible to Something Else

Week 3 The Quest for the Origins of Religion

9/15 Frazer on the Progress of Reason & the Survival of “Their” Magic

(ER#10-11: “Sympathetic Magic;” “Songs of Power & Appeasement”—QC #3)

Discussion topics: Does Frazer subscribe to the “ideology of belief” in his distinctions between magic, science and religion? Is Frazer’s distinction between magic, science and religion a tenable one in light of Cherokee songs? Drawing upon Frazer’s insight that the human mind organizes experiences by similarity and contact, can you imagine how scholars of comparative religion might also be engaged in “magical thinking” in their scholarship?

RELS 210: Theories in the Study of Religions

9/17 “Our” Magic: Is There Magic in Comparing Religions?

(“Introduction” & “In Comparison a Magic Dwells” from *Imagining Religion*, pp. xi-xiii; 19-35; ER#12: “Body Ritual of the Nacirema” —QC #4)

Discussion topics: How has the “law of association” influenced western thinking about memory, magic, and comparison in the “human sciences?” Smith notes that “careful attention must be given to matters of description and comparison” and that “description [should] be framed in light of comparative interests in such a way to further comparison.” Do the “rituals” and “magic” of the so-called “Nacirema” seem accurately described? Does ER#12 further our understanding of “magic” or help us better grasp the challenge of studying other religions?

Week 4 Sigmund Freud’s Psychological Explanation of Religion

9/22 Religion as Wish Fulfillment: Is Religion an Irrational Illusion?

(ER#13-14: *The Future of an Illusion*; “Clinging to God, Guns, Obama & Freud”—QC #5)

Discussion topics: What does Freud mean when he says that religion is an “illusion” and the “universal obsessional neurosis of humanity?” Does “wish fulfillment” explain your own interest in the study of religions? Do socially marginalized and economically disadvantaged people in the US use (or “cling to”) religion as a refuge to escape the harsh reality of their life?

9/24 Freud on Religion, Sex & Violence; the Fundamentalist Christian Men’s Movement

(ER#15-16: “Religion and Personality;” & “Sex as a Weapon/Poppa’s Got a Brand New Sword”)

Discussion topics: Why does Freud place so much emphasis on the father’s role? How does Freud link sexuality and religion? What would he say about the Christian Men’s Movement and Pastor Rod Parsley (in ER#16)?

Week 5 Emile Durkheim’s Sociological Explanation of Religion

9/29 Durkheim: The Soul of Religion is Society

(ER#17-18: *Elementary Forms of Religious Life*; “Seeing the Sacred w/ the Social Eye”—QC#6)

Discussion topics: What makes something “sacred” according to Durkheim? Does the sacred have any intrinsic quality that sets it apart as special? Using Durkheim’s analysis of totemism, would “Clyde the Cougar” serve as the “totemic emblem” of the College of Charleston during basketball games?

10/1 The Collective Experience of Ecstatic Excitement: Grateful Deadheads on Tour

(ER #19-20: “Religious Sentiment at the Present Time” & “Collective Effervescence;” optional:

ER#21 “Society as Sacred”) Clips from film *Tie-Dyed: Rock ‘n’ Rolls Most Deadiated Fans*
2nd short essay due: application of Durkheim’s theory of religion and “collective effervescence” to *Tie-Dyed*

Week 6 The Social Construction of Reality and Religion

10/6 Berger: Religion’s Role in the Social Construction of Reality

(ER#22-23: “The Sacred Canopy;” “Sacredness and Everyday Life”—QC #7) *The Truman Show* clips

Discussion topics: Imagine that there were only one authorized religion in the US. How might our society’s “plausibility structure” be strengthened through an alliance of church and state? How might we apply Berger’s explanation of social legitimation to interpret today’s “reality” TV shows? Does an analysis of the process of religious legitimation demystify (or de-legitimize) religion?

10/8 MIDTERM

(no reading due but study exam review sheet)

10/13 Fall Break!

RELS 210: Theories in the Study of Religions

III. Religion Revealed: Religion as a Unique, Autonomous Phenomenon

10/15 Rudolf Otto on the Holy and the Numinous: Are You “Experienced?”

(ER#24: “*The Idea of the Holy*”—QC#8)

Discussion topics: Does the “numinous” or the “holy” appear to be the highest common denominator of all religions? Does it imply a specific theology? How can Otto describe the content or ascertain the value of the numinous experience if its object remains beyond reason, mysterious, and “wholly other?”

Week 8 The Religious Experience of Conversion

10/20 William James on the Varieties of Religious Experience

(ER#25: Selections from *The Varieties of Religious Experience*—QC#9)

Discussion topics: How does James’ characterization of religious experience (and mysticism in particular) echo Otto? What kinds of Christianity exemplify his generalizations about the “healthy-minded” and “sick-minded” religious temperaments? Does James’ focus on private, personal and extraordinary religious experiences provide a sound basis for critique of scholars like McCutcheon (ER#7), who focus on the social, the public, and the ordinary?

10/22 Convicted by the Holy Spirit: The Role of Rhetoric in Converting to the Word

(ER#26: “Speaking is Believing”)

Discussion topics: How does Harding differ from James in her understanding of religious conversion? How formative is language (or rhetoric) in shaping religious experiences and expression? Is Harding either an “insider” or an “outsider” in relation to her fundamentalist subjects? Or does her ethnography undermine this clear distinction? How do you respond to door-to-door proselytizers and their attempt to refashion yourself in their own image?

Week 9 Eliade’s Search for Sacred Symbols and What is Irreducible in Religion

10/27 Sacred Space and Place: Unveiling the Sacred in the World

(ER#27: “When the Sacred Manifests Itself”—QC#10)

Discussion topics: How does Eliade’s discussion of the sacred differ from earlier scholars like Durkheim, Freud, or Otto? What can Eliade teach us about how to recognize sacred space? How does the sacred provide orientation in the world? Speculate on why nostalgia for origins and the archaic is such a powerful force in Eliade’s work; what is the effect of this nostalgia for how he values history?

10/29 Eliade’s Religious Humanism: Is man really *homo religiosus*? What about women?

(ER#28-29: “A New Humanism;” “Feminist Anthropology and Gendering of Religious Studies”)

Discussion topics: Who is *homo religiosus*? How does Eliade’s “creative hermeneutics” reveal *homo religiosus* and promote a new humanism? Why does Shaw (in ER#29) claim that “the *sui generis* approach [to religion that Eliade champions] stands in contradictory relationship to the premises of feminist scholarship?” Is a feminized *homo religiosus* (*femina religiosa*) a worthwhile solution? What is constructive about the “gendering of religious studies?”

IV Re-describing Religion: Gender, Myth, Ritual and “Cults”

Week 10 Re-thinking Gender and Religion

11/3 The Feminist Method and Critique

(ER#30: “Here I Stand: Feminism as Academic Method and as Social Vision”—QC#11)

Discussion topics: How might scholars replace an androcentric model of religious humanity with an androgynous one? Why does this feminist author insist that her method makes the history of religions approach “inseparable” from the practice of theology? Does her approach contradict Shaws claim (in ER#29 that feminist scholarship is incompatible with the *sui generis* approach to religions? In what ways does the feminist critique draw upon on the social constructivist theory articulated by Berger (in ER#22)?

RELS 210: Theories in the Study of Religions

11/5 Theorizing *Jesus Camp*

(No reading assignment: **term paper due in class!**)

Discussion topics: Be prepared to discuss your term paper topic and which theories are most useful for interpreting the film *Jesus Camp*. We will watch some clips from the documentary in class.

Week 11 Re-describing Myth

11/10 Other People's Myths: Are Empathy and Neutrality the "Myths" of Scholars?

(ER#31: "The Uses and Misuses of Other People's Myths"—QC#12)

Discussion topics: How is myth "an incarnation of a metaphor?" What does Doniger mean when she writes: "The hunting sage is my idea of the right sort of historian of religion?" What is problematic about those scholars who study others' myths in order to promote them as "true stories?" Is objectivity a desirable goal for the student of other religions or is it a "myth" that should be abandoned? Which of the scholars that we've studied seem motivated by hatred or anger toward religion?

11/12 Myths as Maps

(ER#32: "Map is Not Territory")

Discussion topics: ER#32 opens with Smith contrasting the roles of the theologian and the historian; what are the salient differences? Why does Smith value "incongruity" so highly in the study of religion? How does an awareness of incongruity in sacred narratives (e.g. the story of Hainuwele) restore the humanity of the "primitive" or "noble savage?" What are some good religious examples of a "utopian" vs. a "locative" map? What are we to conclude about the statement: "map is not territory, but maps are all that we possess?"

Week 12 Re-describing Ritual

11/17 Rites of Passage: Living on the Liminal Edge

(ER#33-34: *The Ritual Process* and "Counterpoint"—QC#13) Clips from *Devil's Playground*

Discussion topics: What are some of the "liminal" states of reversal identified by Turner (in ER#33)? How might his interpretation of the ritual process be applied to the Grateful Deadheads and to the teenage Amish *rumspringa* rite of passage (in *Devil's Playground*)? According to Bynum (in ER#34), how does Turner's theory of "liminality" and "communitas" fail to explain the stories and experiences of medieval Christian women? Why does she refuse to universalize or theologize about women's symbols and experiences based on the stories of her medieval subjects?

11/19 Ritual as Imaginative Work

(JZ Smith, "The Bare Facts of Ritual" in *Imagining Religion*, pp. 53-65)

Discussion topics: Do you find convincing Smith's theory that a sacred place serves as a "focusing lens" of values, a place of clarification of what is significant? Do you agree that "there is nothing inherently sacred or profane" or that "there is nothing sacred in itself, only things sacred in relation?" If ritual is a strategy of choice that struggles with incongruity, then where is the "magic" found in hunting rituals? How can we differentiate between this magic and the "sympathetic magic" of Frazer? Are both intellectualist theories that are based on the "ideology of belief?"

Week 13 Neo-Shamanic Ritual: Religious and Cultural Appropriation

11/24 Please Don't Squeeze the Shaman!

(ER#35-36: "Parashamanism;" "Wanting to be Indian") Film: *White Shamans, Plastic Medicine Men*
3rd essay due on whether New Age shamanism or "parashamanism" is an "authentic" or "fictive" religion

11/26 Thanksgiving Break: Eat Turkey, Give Thanks

RELS 210: Theories in the Study of Religions

Week 14 The Public Role of the Scholar of Religion

12/1 Making the Strange Familiar: Religious “Cults” in America

(J. Z. Smith, “The Devil in Mr. Jones” from *Imagining Religion*, pp. 102-120; 126-134;
ER#37: “Religious Studies and ‘Heaven’s Gate’”—QC#14)

Discussion topics: How successful is Smith in making the foreign features of Jonestown seem more familiar? Does the comparative method used by Smith and Muesse, which makes the “cult-like” behavior at Jonestown and Heaven’s Gate more intelligible by relating it to well-known religious behavior, make it easier to understand but even more difficult to judge? What is the proper balance between empathy and critical judgment for the scholar?

12/3 Religion, Terrorism, and Violence: Was 9/11 Motivated by Religion?

(ER#38: “Is Religion the Problem?”) Clips from film: *Faith and Doubt at Ground Zero*

Discussion topics: If religion has been linked to violence, then why is Juergensmeyer reluctant to conclude that religion is the source of violence? According to those interviewed in the documentary on 9/11, what makes religious people prone to violence? What does the distinction between “religious” vs. “secular” causes of violence tell us about where the boundaries of “religion” are understood? How might religion serve as a cure for violence?

12/8 The Scholar as Public Intellectual: What’s at Stake in the Study of Religion?

(ER#39-40: “A Default of Critical Intelligence?” “We don’t do nuance in the study of religion”
QC#15)

Discussion topics: According to McCutcheon, what is wrong with the *sui generis* approach to religion? Is his own method of critical analysis and ideological critique hostile towards religion? Does his method lack nuance? Is Laughlin’s comparison (in ER#40) of McCutcheon to What role might scholars play in the public arena: should they be neutral detached observers or serve as religious and cultural critics? What might be some of the social and cultural repercussions of various theoretical perspectives on religion that we’ve studied this semester?

12/12 Final Exam

If you would like to surf the web for more on RELS theory, see these on-line resources:

Religion Dispatches: Critical Analysis for the Common Good:

<http://religiondispatches.org/>

Why Study Religion? (Sponsored by the American Academy of Religion)

<http://www.studyreligion.org/why/index.html>

Method and Theory in the Study of Religion Bibliography:

<http://thealtons.ca/MandT/>

Theory and Method website from Religious Worlds:

<http://www.religiousworlds.com/theories.html>

Religious Studies Journals at the CofC library that address Theories and Methods

Method and Theory in the Study of Religion

Journal of the American Academy of Religion

Numen

History of Religions

The Marburg Journal of Religious Studies (on-line only)

Books on Reserve that provide overviews of Religious Studies as a Discipline

Capps, Walter. *Religious Studies: The Making of a Discipline*. 1995

Kunin, Seth, ed. *Theories of Religion: A Reader*. 2006

McCutcheon, Russell T. *The Insider/Outsider Problem in the Study of Religion*. 1999.

Olson, Carl. *Theory and Method in the Study of Religion: A Selection of Critical Readings*. 2003

Strenski, Ivan. *Thinking about Religion: An Historical Introduction to Theories of Religion*. 2006

RELS 210: Theories in the Study of Religions

RELS 210 ELECTRONIC RESERVE SOURCES

I. Introduction to the Academic Study of Religion

1. John Godfrey Saxe, "The Blind Men and the Elephant" in *Communications, the Transfer of Meaning* by Don Fabun (New York: Macmillan, 1968), p.13.
2. Catherine L. Albanese, "An Elephant in the Dark" from *America Religions and Religion*. 4th ed. pp. 1-4.
3. William Paden, "Preface" and "Interpretive Frames" from *Interpreting the Sacred: Ways of Viewing Religion*. pp. ix-14
4. Martin S. Jaffee, "Fessing Up in Theory: On Professing and Confessing in the Religious Studies Classroom," from *The Insider/Outsider Problem in the Study of Religion* ed. by Russell McCutcheon, New York: Cassell 1999, pp. 274-286.
5. Jose Cabezon, "Identity and the Work of the Scholar of Religion" from *Identity and the Politics of Scholarship in the Study of Religion* ed, by Jose Cabezon and Sheila Greeve Davaney. New York: Routledge, 2004, pp. 43-59.
6. Charlotte Allen, "Is Nothing Sacred? Casting out the Gods from Religious Studies," *Lingua Franca* 6/7 (1996), pp. 30-40.
7. Russell T. McCutcheon, "More Than a Shapeless Beast: Lumbering through the Academy with the Study of Religion," from his *Critics Not Caretakers: Redescribing the Public Study of Religion*. Albany: State University of New York Press, 2001, pp. 3-20.
8. Malory Nye, "Religion: Some Basics" from his *Religion: The Basics*. London: Routledge, 2003, pp. 1-19.
9. Donald Lopez, "Belief" from *Critical Terms in Religious Studies*, ed. by Mark C. Taylor. Chicago: University of Chicago Press, 1998, pp. 21-35.

II. Religion Explained: Religion as Reducible to Something Else

10. James G. Frazer, "Sympathetic Magic" and "Magic, Science and Religion" excerpted from *The Golden Bough* as anthologized in *Ritual and Belief: Readings in the Anthropology of Religion* 2nd edition ed. by David Hicks. New York: McGraw Hill, 2002, pp. 265-267; 62-66.
11. Jay Laughlin, "Songs of Power and Appeasement: The Magic/Religion Distinction in Cherokee Songs and Prayers" in *Chrestomathy: Annual Review of Undergraduate Research at the College of Charleston* vol 1 (2002), 83-100.
12. Horace Miner, "Body Ritual of the Nacirema," in *The Insider/Outsider Problem*, pp. 23-27.
13. Sigmund Freud, Chapters III-VII from *The Future of an Illusion* translated by , pp. 18-57.
14. Louis A. Ruprecht, "Clinging to God, Guns, Obama & Freud" from *Religion Dispatches: Critical Analysis for the Common Good* website on April 15, 2008 at: <http://religiondispatches.org/Gui/Content.aspx?Page=BL&Id=182>
15. Daniel Pals, "Religion and Personality: Sigmund Freud" from *Seven Theories of Religion* (New York: Oxford University Press, 1996), pp. 54-73; 77-83.
16. Jeff Sharlet, "Sex as a Weapon: Decoding the Literature of the Christian Men's Movement" from *The Revealer* (22 June, 2005) at: http://www.therevealer.org/archives/feature_002003.php and Jeff Sharlet, "Poppa's Got a Brand New Sword: Fundamentalists get Freudian" from *The Revealer* (11 January 2006) at: http://www.therevealer.org/archives/timeless_002357.php
17. Emile Durkheim, excerpts from *Elementary Forms of the Religious Life* from *Sociology of Religion: A Reader* ed. by Susanne C. Monahan, William Mirola, Michael Emerson. Prentice Hall, 2001, pp. 9-15.
18. Emile Durkheim, "Seeing the Sacred with the Social Eye: Durkheim's 'Religious Sociology'" from *Thinking about Religion: A Reader* ed. by Ivan Strenski. Oxford: Blackwell Publishing, 2006, pp. 195-199.

RELS 210: Theories in the Study of Religions

19. Emile Durkheim, "Religious Sentiment at the Present Time" from *Thinking about Religion: A Reader* ed. by Ivan Strenski. Oxford: Blackwell Publishing, 2006, pp. 207-212.
20. Emile Durkheim, excerpts on "collective effervescence" from *Elementary Forms of the Religious Life* translated by Carol Cosman (Oxford University Press, 2001), pp. 162-168.
21. Daniel Pals, "Society as Sacred: Emile Durkheim" from *Seven Theories of Religion* (New York: Oxford University Press, 1996), pp.88-91; 98-104; 111-118.
22. Peter Berger, excerpts from *The Sacred Canopy* in *Sociology of Religion: A Reader*, New Jersey: Prentice Hall, 2001, pp. 23-29.
23. Robert Wuthnow, "Sacredness and Everyday Life," from *Rediscovering the Sacred: Perspectives on Religion in Contemporary Society*. Grand Rapids: Eerdmans, 1992, pp. 9-35.

III. Sui Generis Religion: The Autonomy of the Sacred and Religious Experience

24. Rudolf Otto, *The Idea of the Holy*, chapters I-IV. Oxford University Press, 1958, pp. 1-25.
25. William James, excerpts from *The Variety of Religious Experience in Theory and Method in the Study of Religion* ed. by Carl Olson. Belmont CA: Wadsworth, 2003, pp. 378-388.
26. Susan F. Harding, "Speaking is Believing" from *The Book of Jerry Falwell: Fundamentalist Language and Politics*. Princeton University Press, 2000, pp. ix-xii; 33-60.
27. Mircea Eliade, Excerpts from *The Sacred and the Profane: The Nature of Religion in Theory and Method in the Study of Religion* ed. by Carl Olson, pp. 161-168.
28. Mircea Eliade, "A New Humanism" from *The Quest in The Insider/Outsider Problem in the Study of Religion*, ed. by Russell T. McCutcheon. New York: Cassell, 1999, pp. 95-103.

IV. Redescribing Religion: Gender, Myth, Ritual, and "Cults"

29. Rosalind Shaw, "Feminist Anthropology and the Gendering of Religious Studies in *The Insider/Outsider Problem in the Study of Religion*, ed. by Russell T. McCutcheon, pp. 104-113.
30. Rita M. Gross, "Here I Stand: Feminism as Academic Method and as Social Vision" from *Buddhism After Patriarchy*. Albany: SUNY Press, pp. 291-305.
31. Wendy Doniger, "The Uses and Misuses of Other People's Myths," in *The Insider/Outsider Problem*, pp. 331-349.
32. Jonathan Z. Smith, "Map is Not Territory" in his *Map is Not Territory: Studies in the History of Religions*. Chicago: University of Chicago Press, 1978, pp. 289-309.
33. Victor Turner, selections from *The Ritual Process: Structure and Anti-Structure* excerpted from *Theory and Method in the Study of Religion*, ed. by Carl Olson, pp. 268-276.
34. Caroline Walker Bynum, selections from *Fragmentation and Redemption in Theory and Method in the Study of Religion*, pp. 277-284.
35. Ronald L. Grimes, "Parashamanism" in *Beginnings in Ritual Studies* revised edition. Columbia: University of South Carolina Press, 1995, pp. 253-268.
36. Myke Johnson, "Wanting to be Indian: When Spiritual Teaching Turns into Cultural Theft," 1995. Essay available from RESPECT Inc. (Responsible Ethics for Spirituality - Project to End Cultural Theft) P. O. Box 2516, Boston, MA 02130.
37. Mark Muesse, "Religious Studies and 'Heaven's Gate': Making the Strange Familiar and the Familiar Strange" from *The Insider/Outsider Problem*, pp. 390-394.
38. Mark Juergensmeyer, "Is Religion the Problem?" *Global & International Studies Program* paper #21 (2004) pp. 1-9. Available online at: <http://repositories.cdlib.org/gis/21/>
39. Russell McCutcheon, "A Default of Critical Intelligence? The Scholar of Religion as Public Intellectual," from his *Critics Not Caretakers: Redescribing the Public Study of Religion*. Albany: SUNY Press, 2001, pp. 125-143.
40. Jay Laughlin, "We Don't Do Nuance...in the Study of Religion? Subcultural Identity in McCutcheon's *Critics not Caretakers* and the Threat to Critical Thinking" (2006). Used with author's permission.